

BISEXUALITY

An Essay on
Extraversion and Introversion

BY

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TO
ALL THOSE WHOSE EXTRAVERSION
HAS MADE THE WRITING OF THIS
BOOK A POSSIBILITY

"Who are the parents of Love?" I inquired. "The history of what you ask," replied Diotima, "is somewhat long, nevertheless I will explain it to you. On the birth of Venus the gods celebrated a great feast, and among them came Plenty, the son of Metis. After supper, Poverty, observing the profusion, came to beg, and stood beside the door. Plenty, being drunk with nectar, for wine was not yet invented, went out into Jupiter's garden and fell into a deep sleep. Poverty, wishing to have a child by Plenty, on account of her low estate, lay down by him, and from his embraces conceived Love. . . . And since Love is the child of Poverty and Plenty, his nature and fortune participate in that of his parents."

"The Banquet," *The Dialogues of Plato*
[Everyman Edition].

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PREFACE.

IN the new age which is now in process of being born, much of the machinery of our present social system will be scrapped. Much that has been taught in religious forms will be restated in the light of the new intellectual understanding. Christianity will be born again.

Sunlight, both real and artificial, will be used to bathe our bodies, and the light of understanding will profoundly alter our attitude towards sex and the reproduction of the species and of Love.

I am convinced, as the result of my work for psychologically troubled children, and their equally unhappy parents, that a definite conception of our psychological duality is essential to all constructive work. Sex equality is no myth, for we are each of us essentially whole. It does not matter how deep below a complete surface femininity we have to dig, there we find a complete male striving for expression. It does not matter how far down in the depth of the psyche we have to probe to find the woman in the painfully self-assertive male, there is the other half of the psyche in its entirety seeking for outlet and finding it by many strange paths.

This is the most profound truth which psychoanalysis has brought to light. An appreciation of it will enable those who have to construct the new educational forms to do so along lines which are not merely reactionary to the overbalanced imposed education of the present and the recent past. It should enable men and women to attain that balance of one with another necessary to love, and to adjust it so that continuity of relationship, once started, can be continued, in spite of the ebbing and flowing of the spiritual force in each individual. It should shorten by many years the need for individual experiment in the search for happiness. It will encourage many women to enter on motherhood at a time when they are physically at their best, instead of waiting until they have worn off the outer layer of masculinity, and should equally pull over in the direction of fatherhood those males whose surface psychology is more in the direction of creative activities. Rosa Meyreder, in her book now available in English under the title, "A Survey of the Woman Problem,"¹ goes through the whole gamut of definitions of women as being characteristically this or that, and finally concludes that psychically there is no single characteristic which can be said to belong to "women" and not to "men." "What seems," she says, "incomprehensible and contradictory in this sex-differentiation and in its relation to individual differentiation, as long as we look upon

¹ "A Survey of the Woman Problem," Rosa Meyreder. Heinemann. London.

the terms 'man' and 'woman' as absolutely binding definitions, becomes clear and natural so soon as we have obtained an insight into the complexity of psychological phenomena and their relations to one another."

If this essay helps now and for ever to lay the ghost of the "woman problem," and to free for constructive concentration on humanity as a whole much energy which will only go to waste if our present man-ruled civilization is succeeded by another period of rule by women, it will have served its purpose. In the course of the essay no reference has been made to those abnormal human beings with hermaphrodite bodies, fitted by their physical equipment neither for fatherhood nor motherhood, the smaller percentage of such human beings born the better. To quote Rosa Meyreder again, "No one can doubt that physiologically the course of evolution towards homologous monosexuality, towards definite sex differentiation in the individual, constitutes the most desirable tendency. Every deviation from the normal physiological sex characteristics renders the individual an imperfect being; bodily hybridism is repulsive because it indicates incompleteness, a defective and faulty structure. A human being cannot possess real health and beauty unless the body is perfect sexually as well as in every other respect." Though hermaphroditism is a rare occurrence, the idea of it is apparently in the unconscious minds of quite normal human beings, no doubt expressing the truth of universal psychological hermaphroditism or bisexuality. In the after-

war period, when much of the redecorating of blocks of offices had to be delayed because of the shortage of funds, labour, or materials, I was able to note the very large number of hermaphrodite figures drawn on the walls of closets in a large block of Westminster offices. Drawn under the influence of the unconscious mind of individuals, when their conscious was engaged in attending to the proper carrying out of the function of excretion.

I have been asked to try and replace the words extraversion and introversion by other terms more understandable by the reading public, but with all due deference to my friendly critics, I cannot feel that it is possible. The terms are now current among psychologists; such phrases as "male women" and "female men," and maleness and femaleness seem to me to be objectionable in the extreme. I can but hope that in these days of broadcasting and universal education the words will soon pass into current use. In the meantime, to try to supply the needs of those by whom such words are here met with for the first time, I have added at the end of the essay a glossary of terms which can, when necessary, be consulted. I have assumed throughout that the new psychological knowledge has reached beyond the stage when it is constantly necessary to quote sources of information, and I have given names only when I have abstracted passages from the writings of other workers. The opinions expressed are largely the result of seven years' work for the children of the Priory Gate School.

The freedom of men, especially of introverted men, is so essentially dependent on the freedom of women that I have chosen two girl children for the frontispiece. To have included an extraverted and introverted boy in the group would not have conveyed the same idea. A boy's sports kit even of the conventional type gives him freedom of action. Readers must complete the idea by visualizing two boys in early adolescence, disporting themselves in gaily coloured Greek costumes in a setting of green grass, sunlight, and rose bushes. Or busy at artistic crafts or at cooking, washing, and ironing, domestic activities generally associated with a conception of women.

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October 12, 1927.*



CHAPTER I
THE BIOLOGICAL APPROACH



CHAPTER I.

THE BIOLOGICAL APPROACH.

THE question of whether the first forms of life on the earth were vegetable or animal is not a point of very great importance, and arguments are put forward in support of both opinions. Biologists are, however, agreed that the earliest form of life was of a unicellular nature. It seems only reasonable to suppose that those who wish to understand the psychology of the highly differentiated colonies of cells which are the physical structure of the higher animals, as also the contributory units of the higher mental life, and the builders of the soul, should look in the first instance to the protozoologist for such information as will enable them to lay a foundation.

If a single drop of water is taken from the weedy edge of a pond or a water-logged ditch and examined under the microscope, it will be found to contain hundreds of single-celled organisms, both vegetable and animal, and among them amoebæ and paramecii. The amoeba is self-contained and self-possessed ; it pursues its way without need of a mate, feeding, growing, reproducing itself in the present day as it did untold millions of years ago. It is a little mass

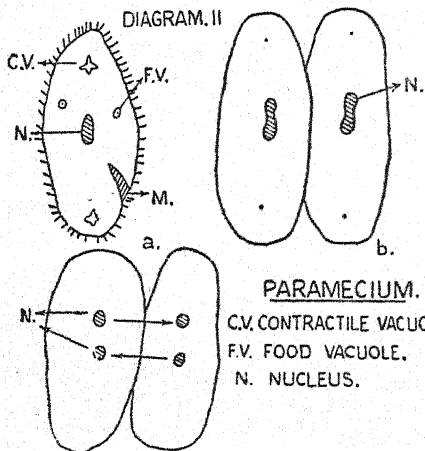
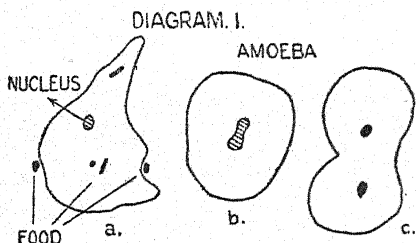


DIAGRAM I.—(a) Amoeba about to engulf a food particle, at the same time moving away from waste food material. (b) The nucleus dividing. (c) The body substance dividing to form two daughter cells.

DIAGRAM II.—(a) Paramecium with food vacuole surrounding food in process of digestion; contractile vacuoles for getting rid of waste material in solution. (b) Two conjugating individuals with nuclei dividing. (c) Nuclear material divided and exchange about to take place.

of jelly-like substance, consisting of several chemical compounds, an abundance of water, and that spiritual or mental elan vital or libido which, while it is present, holds the chemicals together in a form we call living.

With suitable stains a small condensed area of the body can be made out, and this area, to which the name "nucleus" is given, seems to possess the power of guidance over the rest of the cell. In division it is the first portion to divide, and its destruction means the end of the cell as a living unit. Given a favourable temperature, the life of an individual amœba is a short one. Moving about in search of food, it takes into itself food material and oxygen, and rapidly builds up its body to the size accepted by its kind as being full growth. Then, after nuclear division, the body divides and two daughter cells are formed, the parent cell ceasing to exist as an individual and apparently contributing the whole of itself to form the new generation.

A full life history of the amœba can be found in any elementary textbook. It is of especial interest in that it is asexual, i.e., reproduces itself without first undergoing any differentiation of its substance or its "mind." At this point I must make it clear that by "mind" I mean all those psychological activities which in multicellular organisms may or may not be conscious, or which may attain consciousness on emotional or intuitional planes not necessarily associated with the higher brain centres. Those activities of the higher brain centres which the

psychologists of the old school would have alone described as mind will be described as the activities of the intellect.

With such a definition one need have no hesitation in writing of the "mind" of an amœba, and this will lead inevitably to the appreciation of the fact that the unconscious mind of multicellular organisms is not confined to the nerve centres, whether many or few, but that every individual cell contributes its quota to form that whole which is the psyche or soul. The various states or conditions which apparently give satisfaction to an amœba are by no means as few as the simple structure of the animal would lead one to suppose. Under altered conditions an amœba gets satisfaction in activity, placidity, attacking, resistance, reception, expulsion, absorption, growth and reproduction. These states do not all count equally in the life of this protozoon, but they can be seen.

Some unicellular organisms accentuate some of these states of existence in one direction, some in another. Many are intensely active, while others are parasitically inactive, or may show placidity at one period of their life history and activity at another.

The essential interest of the amœba then lies in the fact of its non-differentiation and its asexuality at all stages of its life history.

In the same drop of water in all probability paramecium can be found, an active free-swimming protozoon whose chief claim to fame lies in the fact that when, after many generations of asexual repro-

duction it has become exhausted, rejuvenation is brought about by an exchange of nuclear material with what appears at any rate to be an organism identical with itself. Whether the exchange of nuclear material, as shown in the diagram, in each of the conjugating individuals is of the same nature as that in the more complex protozoa remains to be proved, but it is not unlikely that the division is really a sexual one, and that what will be seen later to constitute "female" or "male" characteristics are differentiated in each paramecium before the exchange takes place. In *Coccidium schubergi*, described by Schaudinn, can be seen an example of this sexual differentiation, which makes it possible to say which of the psychological characteristics of life seen in the amoeba can be scheduled as "male" and which as "female." For a number of generations the coccidium reproduces itself asexually, but not quite in the same way as the amoeba, because in this case the nucleus undergoes several divisions before the body substance is divided up, otherwise this part of the life history is very similar to that of the amoeba. The life history becomes interesting psychologically when the exhaustion point is approached. The daughter cells, instead of following the life cycle of the preceding generations, differentiate, some into female gametes and some into male—the daughter cell destined to play the female part develops slowly into a single large cell well stored with food material, and in the course of its development discards some of its nuclear material. The daughter cell, on the other hand, destined to

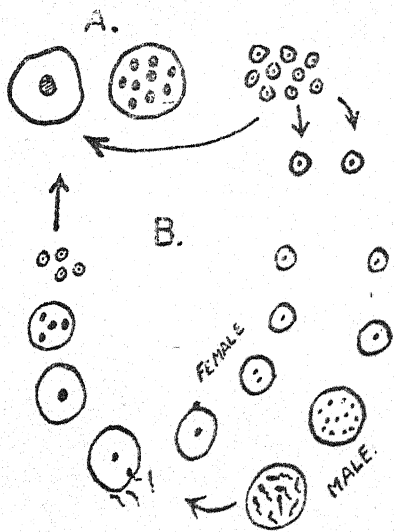


DIAGRAM III.—A, asexual multiplication. B, sexual multiplication.

carry on the male characteristics, develops quite differently, eventually producing many small, mobile, and intensely active organisms which, being set free, go in search of female cells. Those destined to supply what is different in the female cells, on the other hand, pierce the body substance of the latter, leaving their tails behind, sacrificing themselves impetuously in thus assisting in the production of a new generation. The two nuclei fuse, and then, after further division, small amoebulae result which, having attained full growth, start again the asexual reproduction.

In this, as in many forms of protozoa, we see adopted a mechanism which has proved so satisfactory that it has been continued in all the many-celled plants and animals. The egg cell or female gamete, slow-moving, placid, enduring, receptive, occupies itself with accumulation and storage of food and libido for the ultimate purpose of creation—in a word, introverted; and the male gamete, active, impetuous, courageously self-sacrificing, with no reserves, resistive in the extreme, bent on forcing its personality and its body substance on the waiting ovum, possessing all those characteristics of the amoeba which are for action upon the outer world—in a word, extraverted.

In amoeba life is asexual, the psychological attributes of extraversion and introversion remaining commingled throughout the life of the individual, so in metazoa or many-celled animals all the cells except those partly separated from the parent body for the purpose of reproduction are asexual, but the

balance of the whole body towards extraversion or introversion may vary at different times and in different individuals. In some cases the balance towards extraversion may be of very short duration, as in many intestinal worms, and this is followed by a long period of parasitic introversion. In others, as in butterflies and other animals which go through metamorphosis, one stage is much more extraverted than another. In some cases, as in the cat tribe, both sexes are biased towards extraversion in the natural state, but in domestication adopt introversion in their relation to human beings; in others, for example, giraffes, both towards introversion. In some species the male is definitely extraverted, that is, male psychologically and being the carrier of male reproductive glands, and the female introverted, or female psychologically and also the carrier of female reproductive glands. In the human race the same variation can be seen. It has in past ages been assumed that the possessor of the groups of glands and apparatus necessary for functioning as a father or mother carried with it, as a matter of course, a bias towards that group of desires, the satisfaction of which characterized extraversion or introversion, as the case may be. But the assumption is a false one. The percentage of extraverted males and introverted females and vice versa appears to bear a very even relationship one to the other. And there is that happy central group, so evenly balanced that they can swing one way or the other, readily adjusting themselves to their partners or to the demands of the herd, when any occasion arises necessitating a reversal of direction of libido flow.

Jung defines the types in these terms: "The whole attitude of the introvert is an abstracting one; at bottom he is always facing the problem of how libido can be drawn from the object, as though an attempted ascendancy on the part of the object had to be continually frustrated. The extravert, on the contrary, maintains a positive relation to the object. To such an extent does he affirm its importance that his subjective attitude is continually being oriented by and related to the object." Jung also realizes that this division is primarily a biological one. "The combat of types," he says, "therefore as a universal psychological phenomenon, must in some way or other have its biological precursor."

Norman Glaister, whose analytical work has led him to realize that the differentiation of the two types of human beings is basically of biological origin, prefers the nomenclature "sensitive" and "resistive" in place of "introvert" and "extravert." Though resistive seems to express the attitude of the maleness as differentiated in the spermatozoa, sensitive appears to me to need some addition to make it express the attitude of the ova. Sensitive-receptive would probably be more satisfactory, but I prefer to adopt the Jung terminology.

Blake's "Marriage of Heaven and Hell" deals with this subject.

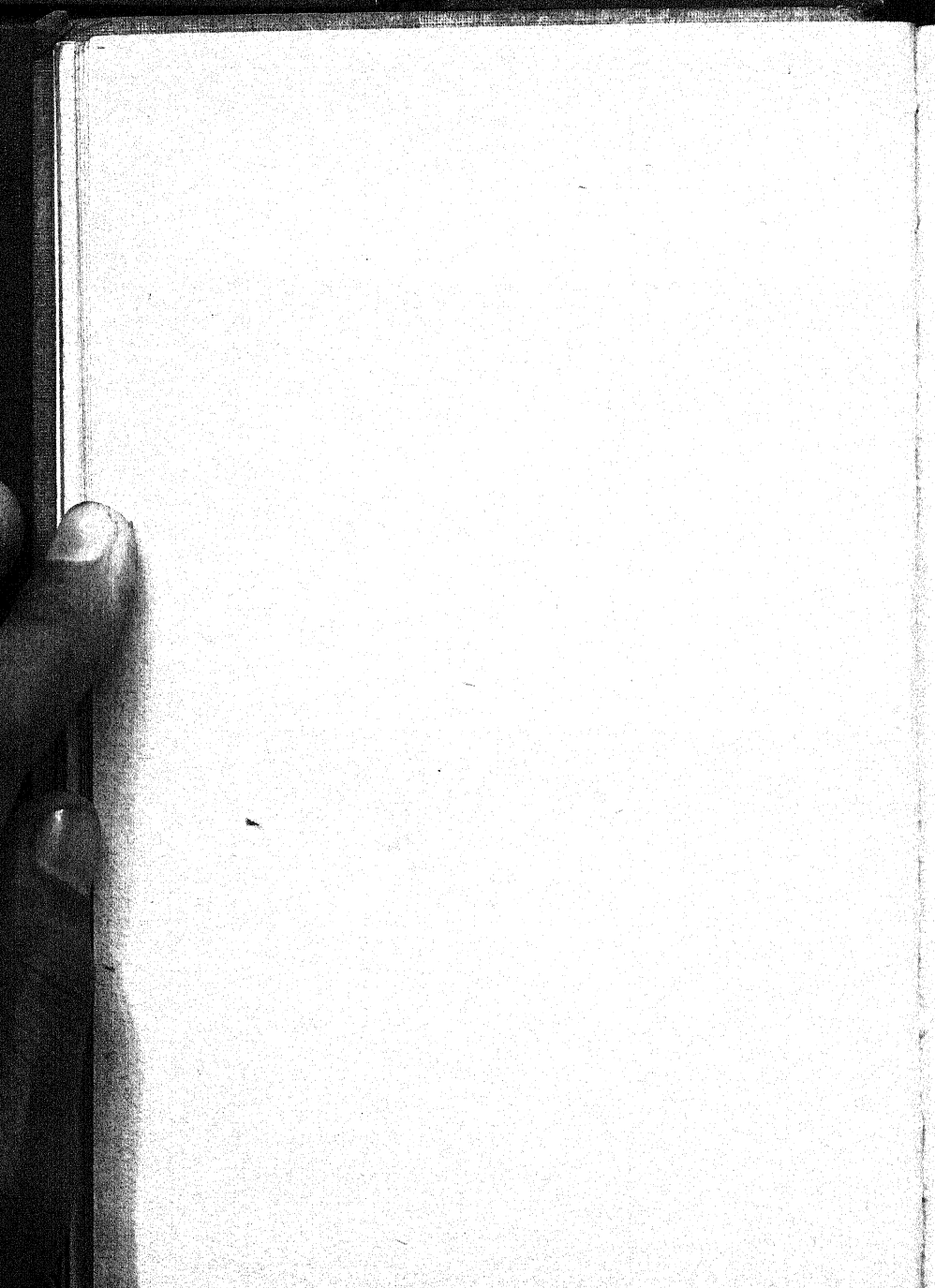
"Thus one portion of being is the Prolific (extraverted), the other the Devouring (introverted); to the Devourer it seems as if the Producer was in his chains; but it is not so, he only takes portions of existence and fancies the whole. But the Prolific

would cease to be prolific unless the Devourer as a sea received the excess of his delights. Some will say, 'Is not God alone the Prolific?' I answer, 'God only acts in existing beings or men.'

"These two classes of men are always upon earth and they should be enemies, whoever tries to reconcile them seeks to destroy existence. Religion is an endeavour to reconcile the two."

CHAPTER II

PSYCHOLOGICAL BISEXUALITY



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PSYCHOLOGICAL BISEXUALITY.

IN the last chapter I attempted to show those differentiations which go to form maleness or femaleness, one group of characteristics forming an outward flow of libido which characterizes maleness, being described as extraversion, and the other group causing an inward flow which characterizes femaleness, as introversion. Since, biologically, every cell in the body is asexual, it will follow that potentially every cell is psychologically bisexual, but the characteristics of extraversion cannot be expressed at the same time as those of introversion; in fact, by far the larger percentage of human beings have a definitely extraverted or introverted personality. If the female group of characteristics are to the fore, the individual is introverted and the male characteristics are inhibited. If the male group of characteristics are to the fore, the individual is extraverted and the female characteristics are inhibited. In this sense each personality, though essentially bisexual, is for the greater part of life sexual in practice, that is, with the direction of libido flow definitely in one direction or the other.

This division of the flow of libido in the direction

of introversion or extraversion is Sigmund Freud's sexuality; it is apparent in the life of every child from its earliest days. It is the division which cuts (*secare*=to cut) individuals asunder only for the purpose of making them necessary to one another and bringing them together. It is responsible for the physical attraction which ensures the continuation of the race in each generation, and for most of the pleasures and difficulties of life. The divisions form the plus and the minus of the psychical life of individuals. They are responsible for the varying relationships of individual to individual and of individual to groups. They cause that satisfying flow of libido which we call love. When checked in their expression unduly, they cause the fears which take the joy out of the lives of so many. With the flow reversed from its natural direction, or with the libido turned into wrong channels, they are responsible for half the diseased conditions which beset mankind, and perhaps many also of those in domesticated animals. Confined to one channel of expression, they may produce the emotional enthusiast who can sway his audiences, the man of authority who speaks and all must obey, the genius who creates in art or literature some masterpiece which carries the eternal truths down the ages, the spiritual healer, the libertine, the martyr, the soldier, the pacifist. Over-emphasized in one direction or the other and uncontrolled, they help to fill the lunatic asylums.

To so great an extent does this cutting of the psyche with its resulting flow of libido affect our

lives, that it makes of every action a "sexual act," either an act to secure expression for one side of our divided personality, or to satisfy and, so to speak, to resuscitate that buried half which cannot normally find expression or satisfaction.

It makes men women in all but the power to conceive children, and women men in all but the power to contribute spermatozoa for the continuation of the race.

To such an extent does this sexual cutting of the psyche affect the minutest detail of our lives, that it seems unreasonable to allow to the act of fertilization the retention to itself of all those words and phrases which imply an exchange of libido, when they are equally expressive of all the other acts of libido flow apparent in the lives of living creatures psychically divided.

Fertilization can take place without any flow of libido, though eugenics will probably show that a strong flow, with the accompanying joy and elation to the individuals concerned, is an augury of good for the resulting embryo. Further, this flow of libido from physical contact is a recognized part of human existence quite distinct from fertilization. It seems thus perfectly justifiable to recognize all acts which have for their object the satisfaction obtained from the reception or discharge of libido as sexual.

For my part, I recognize that a book, a picture, a piece of empire building, needs the flow of libido from an extravert (sometimes from more than one) to an introvert, and that this flow leading to acts of creation is very definitely a sexual act, and I see no

reason why the whole terminology should not be used for the full intellectual understanding of the truth, leaving "fertilization" and the kindred words to be used for the act of transferring pollen or spermatozoa from the vegetable, animal or human being which produces it to the one which produces ova or eggs.

Some people are very definitely aware of their psychological bisexuality. So closely associated are the nervous mechanisms of excretion and reproduction that some introverted men, after the reception of libido from an extravert, experience an orgasm of the rectal muscles similar to that experienced in the vaginal muscles by normal women in the sexual act. Ivan Bloch recognizes bisexuality in children. In reference to adults he says, "Sometimes bisexuality will continue after the period of puberty, and in exceptional cases will persist throughout life. According to Herschfield, this occurs especially in men of genius and in those inclined to become priests or schoolmasters. But in most cases even then one or other impulsive tendency, the heterosexual or the homosexual, is predominant. These individuals have been called psychical hermaphrodites. These bisexual varieties may manifest themselves in various ways, in most cases gyandry or androgyny is purely spiritual (i.e., psychical), and find expression only in association with particular tendencies, especially fetishistic tendencies."¹

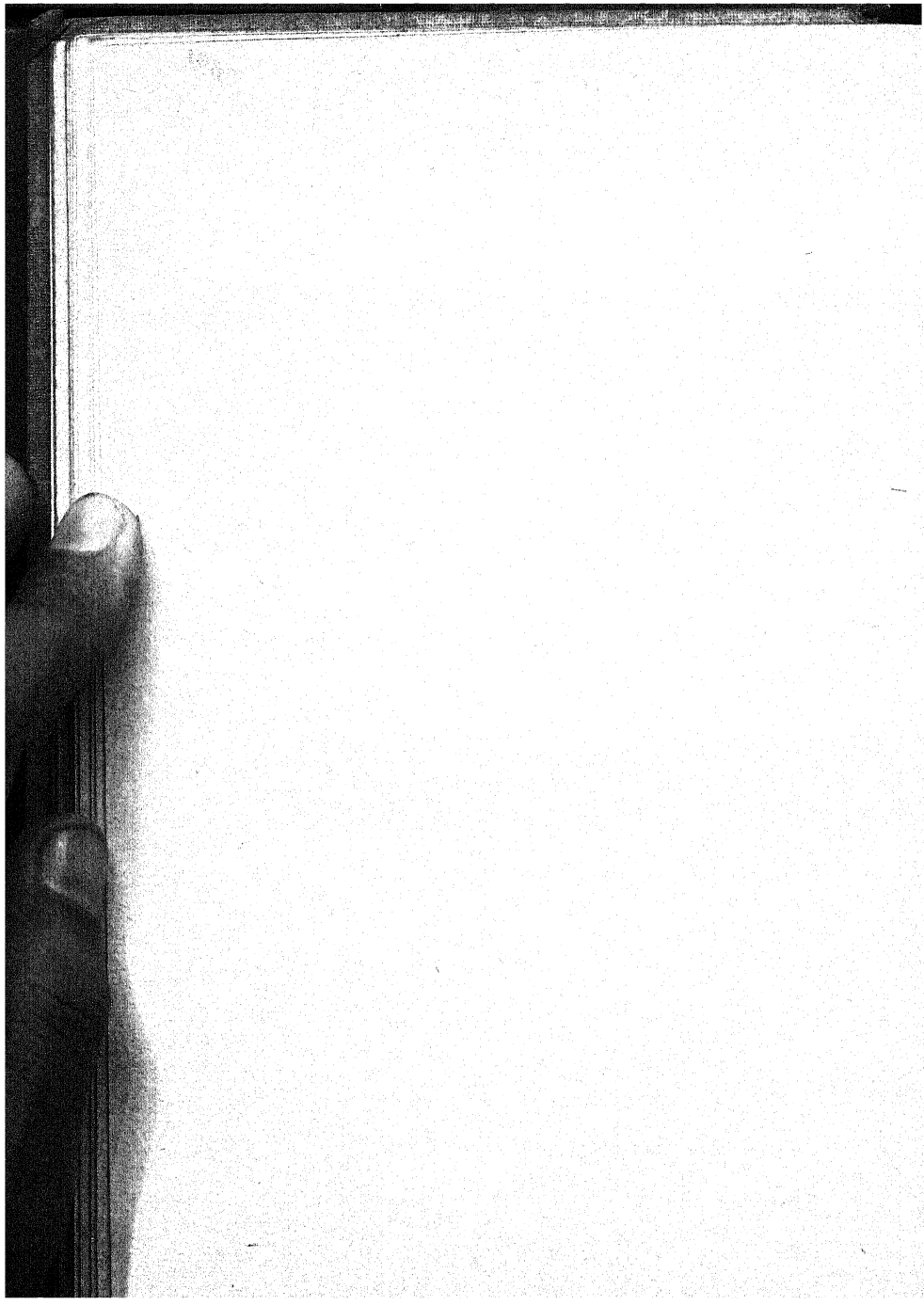
Adler's contribution to our present psychological

¹"The Sexual Life of our Times," Ivan Bloch, p. 561.

knowledge is a contribution to a knowledge of the extraverted side of what is a dual-sided personality. For a complete understanding it is, of course, also necessary to supplement the study of Adler's works by the study of Jung and others whose intuition or line of research has led them to an understanding also of the psychology of introversion.



CHAPTER III
ON RELIGION



CHAPTER III. ON RELIGION.

"Love is God's gift divine,
It is Himself :

*Therefore when lives are utterly given to one another,
All self-pleasing, all sordid desire, banished a world away,
Each heart taking joy in the other, with a flame of passionate
gladness,
Each yearning, beyond expression, for the highest good of its
comrade :*
Then is God born anew upon earth.

*Such love is Himself, creating, with power, purity, beauty
and joy ;
Such love is Himself, calling forth from the hearts of the lovers
Every gracious and goodly and heavenly gift ;
Such love is Himself, purging the world from its hatred and
wrong,
Founding in mystical fashion His Kingdom
Afar through His whole great universe.
Such love is Himself, undying and omnipotent.*

*Love is God's gift divine,
It is Himself."*¹

*"Through Love subsist all divination and the science of sacred
things as it relates to sacrifices and expiations and disenchant-
ment and prophecy and magic."*

PLATO, "The Banquet."

¹ "The Sacrament of Common Life." W. Heffer and
Sons, Ltd., Cambridge.

WE are biologically asexual, our reproduction glands apart; psychologically we are bisexual, but in most persons the personality is definitely divided, the one half expressed and satisfied by extraversion or introversion, as the case may be, and the other half buried. It is this buried half which constitutes our ideal—that for which we are ever searching. It is our “good” because it is not present to us at the time, but it is a necessity if each of us is to complete his personality, while what is present is “evil” because, used more than is necessary in our search for our buried half, it makes us more one-sided and less able to achieve the unity of our personality which to us all is our unconscious aim in life.

Love is the use of our outward personality in ways that satisfy the hidden or ideal personality. It follows from this that the “good” of the extravert is the reverse of the “good” of the introvert. To the daring, free-giving extravert, good or God is meek and peace-loving, expressing all the characteristics of the introverted half of his personality. To the timid, receptive introvert, good or God is daring, bold. “It is more blessed to give than to receive,” is obviously the saying of a man whose bias was towards introversion or taking, and whose ideal was therefore the reverse in order to counterbalance the tendency. “It is more blessed to receive than to give,” is equally true from the point of view of the extravert, who tends by nature towards giving, perhaps needing to give, lavishly, in order to obtain satisfaction for his outward personality. The ideal

of the extravert needs for its development repeated lessons in taking, and as this leads towards the desired wholeness (or holiness) of the personality, it is a state of bliss or blessedness.

In the religious phenomenon known as conversion, we have the complete turning of the personality so that the buried part comes to the surface, and what was at the surface is buried. This often takes place when there has been excessive use of either extraversion or introversion. A timid introverted long-suffering individual suddenly becoming bold and extraverted. A second reversal is always possible.

It would be far better for the individual concerned to be so placed that he could educate his introverted personality and thus make himself socially useful, than to bury his introverted side still oriented in the wrong direction and start again with his extraverted side.

A psycho-analysed Saul would have been a more complete personality than Paul, whose writings and actions have given such a masochistic one-sided turn to Christianity as to almost hide the truths the intuition of Jesus had given to the world.

The want of balance in a Francis of Assisi is useful to the world as an example of what is characteristic of half a human personality, but the effect of such a man upon his own age is not nearly so great as that of a more complete personality whose development has given him wisdom, the natural fruit of balance.

For individuals, however, who from some point

in childhood have been started on the roads unnatural to them, "conversion" is necessary before any definite growth can take place, the change from unnatural extraversion to normal introversion, or the other way round, is a preliminary to education of both their "ideal" and outward personalities.

Religious systems, which for the most part ignore women, have been built up to satisfy the "ideal" of the extraverted man, while the ceremonies and services of the gods were carried out by the introverted men. In Islam we see Christianity reversed; the latter is a religion with a distinct tendency towards the "ideal" of the extravert with its introverted priesthood, whereas Islam is a religion of the "ideal" of the introvert, and with a fanatically extraverted priesthood.

It has, I suppose, been dimly realized that the same thing may be good and evil, and the politician or other religious law-breaker is treated differently from the ordinary man who is acting in a way to satisfy his own personality.

A simple example of what I mean is the case of a strongly emotional extraverted girl who, feeling that she is drawn upon for libido by many of the people with whom she comes in contact, even to the point of exhaustion, has an intense unconscious longing to satisfy her "ideal" inhibited introverted half by "taking." The desire may or may not be accompanied by the desire to take for reproductive purposes. The essential factor is the satisfaction to be obtained by taking. She takes a coat from a

draper's shop and promptly gives it away, having no need for it after the desire to take is satisfied. Another girl, an introverted one, may take a coat because she wants one, but would retain it or dispose of it for something she can get in return. The first needs analytical help to realize what she is seeking and help in readjusting; the second an opportunity to learn, and some information as to the rules and customs of the herd in these days of "civilization."

The monks of the Middle Ages were introverted men to whom the extraversion of fighting was an impossibility, and who found satisfaction in creating buildings, books and pictures. Those who were introverted to the point of despising their male bodies, found it necessary sexually to attack themselves with scourges, thus satisfying themselves by masochism, pleasure in suffering being a female or introverted form of sexual pleasure. Examples of masochism in Indian fakirs are many and various. Silberer, in "The Problems of Mysticism and its Symbolism," has shown that alchemy was the search of the introverted men for a means of satisfying their desire for introversion. Not possessing in their physical make-up a Medea's cauldron in which to create offspring in whom the grandparents could see themselves rejuvenated, they transferred their interest to a real or imaginary crucible, and attempted in reality or in fancy to gain that satisfaction which should be gained, at any rate partially, by identification with a child-bearing mate.

The history of women saints, as might be

imagined, is largely a history of extraverted women. Bernard Shaw, in "Saint Joan," makes this clear in the case of Joan of Arc. The masochism of the martyr comes out very clearly in the trial scene. Many of the records of the lives of other saints tend to show that their strong extraversion, making their female bodies seem no means of satisfaction to them, sought instead satisfaction for their "ideal" or buried personality by what are in reality gross sexual fantasies.

Though our intellectual understanding of things taught by religion is possible, it must not be forgotten that, while education remains what it is, the number of those who can reach an intellectual understanding is small, and that while each individual in every generation is recapitulating the earlier stages of human development, satisfaction by symbolism and the use of the intuition are, and always will be, all-important. Jesus, with His intuitive understanding of many of the principles of healing, which are now brought to light by psycho-analytical work, with His realization of the important part libido exchange or love plays in the lives of human beings, with His understanding of the holiness or healthiness of the natural instincts, will remain an inspiration to every new generation.

The following prayer addressed to the Holy Spirit (libido) taken from "A Book of Catholic Prayers," shows the two ways of extraversion and introversion of the spirit in the phrase "spend and be spent." An extravert who selfishly withholds his libido, and his introverted fellow who refuses to be

acted upon and be spent, are both far from achieving the wholeness or holiness which is the ripe fruit of goodness.

"Oh, Blessed Spirit, who out of pure goodness didst move in the creation of the world, let thy ripe fruit of goodness fall into our hearts, that we may labour for no rewards, but spend and be spent that all men may know the goodness of the Lord in the land of the living."

The reading of the Gospels in the light of psycho-analytical teaching must give to the master mind of Jesus the place from which the distorted teachings of His followers have done so much to displace Him. What better description of the resistive extravert and the introvert sensitive to ideas, which he takes only for the purpose of building something else out of them, can be found than in this parable:—

"A certain man had two sons and he came to the first and said, 'Son, go and work to-day in my vineyard.' He answered and said, 'I will not,' but afterwards repented and went. And he came to the second and said likewise. And he answered and said, 'I go, sir,' and went not."

It was unusual for sons to do the work of the slaves or hired servants. The idea of working was a new idea to both sons. The extraverted one immediately put up a resistance, but when this had died down he went to work. The introvert received the idea without opposition, but immediately began to work upon it so that his action as a result of his father's request did not take the form his father wished.

The static attitude of the extravert and ever-changing growth of the introvert make "truth" different in the case of the two types of people. Truth to the extravert is a fixed quantity in the case of each idea bearing strict relation to time, and place, and situation when it was received. To the introvert it is in constant movement, and is relative to all other sensations and ideas which have been received since or are being received at the moment of its reconsideration. Many of the gods of the ancients were bisexual. Isis and Osiris of ancient Egypt were said to be the expressions of one personality, Isis expressing in female form the introverted side, and Osiris in male form the extraverted. If it is taken as a truth that the gods of a nation are the projected ideas about themselves and their neighbours of the more intuitive members of the race, then it is obvious that an appreciation of our essential duality has been present in the minds of human beings throughout that short period of human existence of which there is any history.

CHAPTER IV

THE EQUALITY OF THE SEXES



*CHAPTER IV.***THE EQUALITY OF THE SEXES.**

THE realization that the factor of the balance of maleness to femaleness, that is, extraversion to introversion, to the whole body is of far more importance to the individual than the possession of one or other sets of reproductive apparatus, is likely to place women and men on an equality which they have probably never achieved since the time when, half animal, half human, they hunted together, needing all their libido for their own protection, giving and taking at only seasonable intervals for the production of physical offspring. A time when they did not yet realize that the "eating of the fruit" could be the means of æsthetic pleasure and a factor in the joy in creation of children of the mind.

With the mental development and the added security of living in communities, differentiation began to show itself. The female or introverted men became the priests, the medicine men, the inventors, the magicians and the extraverted the fighters. Equality of the sexes was temporarily lost, and the use of the overbalance of libido, formerly expended in hunting and fighting, was more and more concentrated on the sexual act. The use of the act for other

than creative purposes needed the subjugation of the female sex. History, on the whole, is the record of civilization which tacitly assumed that all women were introverted, and their education, their dress, their mode of life were all directed to the one end, as the education of the boy and man was all set in the direction of producing extraversion. Vaerting, in his "The Dominant Sex," shows that in certain civilizations the reverse of this was true, an attempt being made to develop introversion in all males and extraversion in all females. It fell to the nineteenth century to appreciate the true equality of the sexes, and to the twentieth century to gain an intellectual understanding of it with the possibility of adjustment of customs, rights and privileges, so that the knowledge can be used for the happiness of all.

Rosa Meyreder,¹ discussing the subjective fetish of sex, says: "Perhaps the only idol or ideal which in itself contains a real basis for a true understanding, a real approach between man and woman, is the ideal of the mate, the subjective idea that woman stands neither above nor below man, but beside him in human communities wherein the sexual differentiation has as little to do with intellectual as with physical superiority"; and again, "Woman as an abstraction, as a figment of thought, exists only in the brain of the thinker, and is absolutely dependent upon this, as the nature of thought demands; but woman as an individual exists for herself, and is as

¹ "A Survey of the Woman Problem," Rosa Meyreder, pp. 237 and 240. Heinemann.

noble or as vile, as gifted or as stupid, as weak or as strong, as good or as wicked, as like to man or as unlike him; in short, as diversified as is made necessary by the very nature of the human species."

Psycho-analysis has, I think, made it quite clear that those men who set up a cross in order to crucify the flesh are satisfying a very definite desire for introversion. The ascetic is getting quite as much pleasure out of life as the libertine. A more real sacrifice of the ascetic would be a willingness to use his body for the satisfaction of an extraverted mate.

The case of the extraverted woman is very similar; she either does not marry, or after having one child for the experience, rationalizes in some way to convince herself that she ought not to produce any more. The real reason is that the temporary introversion necessary to the happy carrying and easy birth of a child and its nurture during the first year of life is repugnant to her. An understanding of their relative positions should be enough to make such women willing to produce sufficient children for the satisfaction of their introverted husbands, who have of necessity to obtain by identification with their mates the joys of motherhood.

To quote Blake: "Those who restrain desire do so because theirs is weak enough to be restrained; and the restrainer of reason usurps its place and governs the unwilling.

"And being restrained it by degrees becomes passive, till it is only the shadow of desire."

In the generation that is coming the extraverted

woman will gladly produce those physical children which her outer personality does not really desire, and will give of her "plenty" to enable the "poverty" of her mate to do the creative work necessary to give satisfaction to his introverted personality; at the same time she will take that position of responsibility in the home and in the affairs of the community which falls to her lot in common with the extraverted males. At the same time the introverted woman, with the reduction of the number of physical offspring demanded of her, will have leisure to share in religion, art and literature, which are the work of the introverted man. Her extraverted mate will give in love and share by fatherhood and identification in the production of those children of the emotion, intuition or intellect which the direction of his libido flow for the greater part of his life prohibits from being to him a source of direct satisfaction.

Soviet Russia has recognized the equality of the sexes to the extent that at the marriage declaration the two parties state whether the man or woman's name is to be carried on; presumably the extraverted man or woman assumes the responsibility for the household, and his or her name is carried on by the resulting offspring.

Life for either the extravert or the introvert without contact with the other is a living death. A man may surround himself with books, or in other ways provide food for the mind, but without the play of an extraverted personality upon him his absorption results in nothing of value either to him-

self or the world. The strongly extraverted house-keeper, of necessity bad-tempered, as she has always to give and gets nothing back, often found in the households of bookworms, is responsible for what little in the way of production her introverted master is able to give to the world.

Socrates' prolific brain was stimulated by contact with many extraverted youths whose libido was added to that of his wife, who is described as being strongly extraverted.

It seems unnecessary that the libido be given in love if it is taken in love; one of Blake's proverbs holds this truth: "The thankful receiver bears a plentiful harvest."

In its beginning the feminist movement was an attempt to assert the possibility of women achieving happiness and full development without the help of the other sex. In reality it is essential to the general happiness of both men and women that all parts of the body are allowed to express themselves by functional activity. Denied this right they are very apt to seek retribution, which if it does not take the form of premature destruction of the whole body may result in permanent diseased conditions or the "uglification" of the body by abnormal compensatory developments. In this connection it is well to remember that the introverted man indisposed to use himself for physical fatherhood, has leisure to repent, and in the larger number of cases can marry late and still enjoy a moderately large family. The extraverted woman, on the other hand, if she delays using her reproductive organs until she

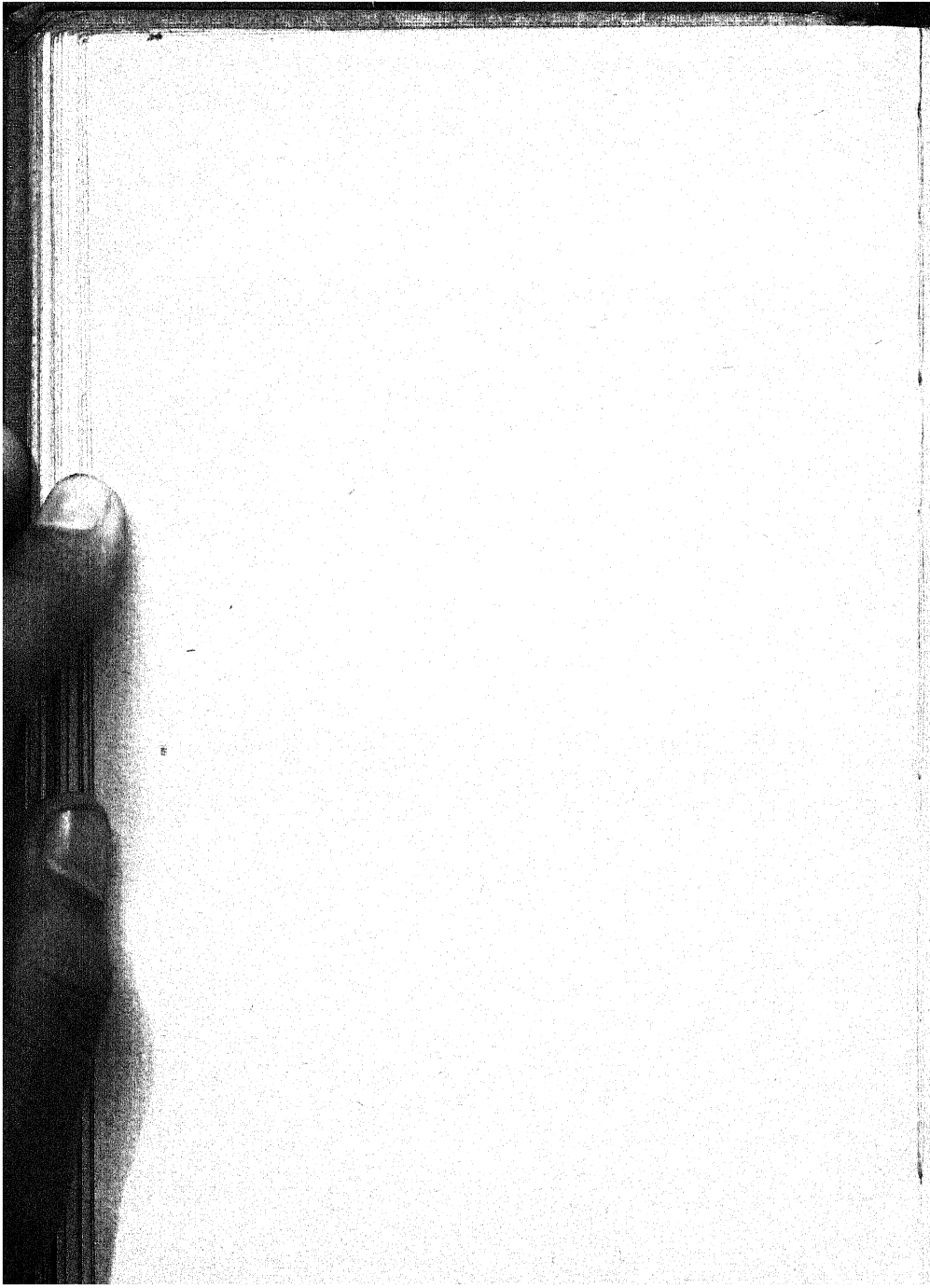
has to a great extent satisfied herself along extraverted channels, finds herself cut off by the loss of the power of child-bearing, from satisfying an increasing desire for physical motherhood. It would be better if all women realized the inevitableness of the desire ultimately presenting itself, and adjusted their lives to child-bearing from the age of 25 to 35 or thereabouts.

CHAPTER V
ON LOVE AND MARRIAGE

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CHAPTER V.

ON LOVE AND MARRIAGE.

"Love is indeed universally all that earnest desire for the possession of happiness and that which is good ; the greatest and the subtlest love which inhabits the heart of every human being, but those who seek this object through the acquirement of wealth or exercise of the gymnastic arts or philosophy are not said to be nor are called lovers ; one species alone is called love, and those alone said to be lovers and to love who seek the attainment of the universal desire through one species of love, which is peculiarly distinguished by the name belonging to the whole."

"Love inherits, as I have declared a totally opposite nature."

"Love is indeed universally that earnest desire for the possession of happiness and that which is good."

PLATO, "The Banquet."

LOVE to an introvert is totally opposite to that which love is to an extravert. To the former, love is to be loved, to be given to, for the purpose of satisfying the urge to create, while to the latter, love is a giving in order to cause the one loved to bring into being something that was not before. The misunderstanding of this truth is at the bottom of the trouble in many marriages. The dislike of the woman to be loved when she is longing to love, or the longing of the man to be loved when he is expected to do the loving, are both cases which our mis-

guided civilization allows its men and women to endure until the furthest limit of endurance is reached, or to worry out for themselves with very unfortunate results for the children, who live in an atmosphere of psychological turmoil or bickering where all should be peace and happiness.

The following extract from the confession of an introverted man, whose desire for love was complicated by his homosexuality, will emphasize the assertion of the essential difference between introverted and extraverted love.¹ "It would be my ideal if the loved one should feel sexual ardour for me: I would be a willing sacrifice. I should like to possess feminine sexual organs in order to appear desirable to the loved one. I have battled powerfully against my nature and have felt very unhappy. I regard myself as physically and mentally healthy. I have received at birth a double nature, alas! Two souls dwell within my breast. My body is that of a man, my soul that of a woman; hence the conflict, hence my sexual desire considered outwardly and only from the physical point of view are contrary to nature. Alas! my soul can be seen by none."

In this case the desire for love was the desire to be loved by another male, but in the vast majority of cases of love hunger in introverted males the desire is quite definitely heterosexual, that is to say, the desire is to be loved by someone of the opposite sex. Under "Bisexuality and Education," I will try to show how the home and school environment

¹ "The Sexual Life of our Time," Ivan Bloch, p. 511.

has much to do with the bias towards homosexuality or the more normal heterosexuality in adults.

Blake has expressed his realization that there are two loves in his "Songs of Experience."

THE CLOD AND THE PEBBLE.

" ' Love seeketh not itself to please,
Nor for itself has any care,
But for another gives its ease
And builds a Heaven in Hell's despair.' "

" So sung a little clod of clay,
Trodden with the cattle's feet,
But a pebble of the brook
Warbled out these metres meet :

" ' Love seeketh only self to please,
To bind another in its delight,
Joys in another's loss of ease
And builds a Hell in Heaven's despite.' "

The poem does not express a complete understanding. Both extraversion and introversion can be used to please self alone, but so used they are not love.

Possessing, as we do, an active and inactive side to our psyche, we are ever in pursuit of our ideal or buried half, that is to say, in pursuit of what to us is "good," and of a happiness which comes of a unity of the personality.

Marriage stands as the first step in the achievement of the wished-for unity. It is a unity by identification in the first place, each partner securing satisfaction for his ideal self in the characteristics of the other. If the partnership is a real one of happy

adjustment to introversion and extraversion, the period of the highest differentiation of their characteristic attitude culminates in the sexual act and a libido flow. For a short time each partner achieves a unity of his or her own person, and an understanding of all those characteristics of extraversion or introversion, as the case may be, possessed by the other partner in the act. Nature is very sensible, and, left to herself, the extraverted and introverted men and women tend to find one another, but many complications arise. In arranged marriages the possibility of the right people finding one another is very much reduced.

A naturally introverted man, while under the sway of pressure from the secretion of his procreative glands, will become temporarily extraverted. At such a time he may find and take a habitually introverted mate, only to find that later between them they do not possess those characteristics which go to make a whole. If, however, his choice is made at some other season, he will find someone possessed of an extraverted personality and will adjust his temporary desires for extraversion to fit in with her temporary desires for introversion. The same applies in the case of a temporarily introverted but naturally extraverted woman.

A man naturally and at all times extraverted may imagine, because of a woman's temporary introversion, that he sees in her that ideal personality he is seeking. And a woman who is naturally and at all times introverted may similarly be led astray in pursuit of the full realization of herself by seeing

her ideal in a quite temporarily extraverted but naturally introverted man.

It must be remembered that the wish of the extravert is for fatherhood, that of the introvert for motherhood ; the life of each human being should ultimately satisfy both desires. Nothing can be done without a flow of libido. The man who week by week produces a periodical expressing creative genius is having his work fathered by his wife or some male or female extravert, the man who is building up a business, or painting a picture, has a mother or sister whose extraversion is providing that libido flow which is necessary for his creative work.

A realization of this fact explains many incidents, as for instance the following :—

Mr. A., after many years of public life in his town, for which he had been instrumental in procuring many amenities in the way of open spaces &c., had his work publicly recognized. At a presentation on the part of grateful residents, a member of the audience rose to say that these things were really due to Mr. A.'s wife. While the woman had produced children she had fathered the creation of her husband in a wider sphere, supplying the libido necessary to enable him to carry out his ideas. The records of the lives of public officials in the diplomatic and other services would supply an endless number of cases of the extraverted woman fathering the work of the introverted husband. Unfortunately, the error often made by the extraverted woman is that she is not satisfied with the giving, but must needs say

how that which she has given shall be used in order that she may be satisfied by identification with a husband who occupies a position society denies to herself. This is prostitution of the introverted man, and history will find it responsible for the early death of a number of public officials who might, under other circumstances, have produced something lasting in art or literature. A father may contribute much to the life of the child within his wife's womb, but to attempt to interfere would be to court death for the wife or misery for the child.

The re-allotment of duties and responsibilities in marriage will be one of the tasks the new age must set itself. As a rule the extraverted man or woman is far too willing to force his or her personality on the child or children that may come to them, while the introverted man or woman with the intuitional understanding is willing to allow them to grow naturally. This truth is markedly demonstrated in these days of one-child families. Those engaged in education, even if they cannot understand the cause, readily recognize the fact that the only child of an extraverted woman can never be normal, and mind specialists and psycho-analysts are daily faced with the problem of how to normalize the markedly abnormal. The new knowledge should enable the extraverted woman to give to her child the possibility of growth which the children of her grandmother secured by the safety which came with numbers. The extraverted man will also have to leave nature alone, and to get his satisfaction of giving power where it is wanted. If the managing director of an electric power station

started to dictate as to how the current should be used, the days of his usefulness would be gone, and manufacturers would look to some other source of power.

The use of extraversion or introversion of libido, the proper satisfaction of which constitutes love, loses its value to the individual and becomes lust when pursued as an end in itself. The two forms of evil, the self-asserting of the vulture and the equally selfish grabbing of the almost immobile parasite, or the inactivity of the sloth, constitute the two forms of love pursued to the uttermost extent for their own satisfaction, by no means an unusual occurrence in the civil partnership which passes for marriage. That a male may be a taker of libido is, I find, a new idea to many, but introverted men who use the marriage sacrament as a means of taking libido for their own personal comfort, or even in creative work, may unwittingly use their legal right for the slow murder of their mates.

Here are six examples.

The first, a professional man, intellectually introverted, recognised in his county as of outstanding intelligence. Two wives deceased, the third a strongly extraverted woman, two daughters very much father-attached, completing the household.

The second, a clergyman intuitionally introverted, the wife naturally an introverted personality, but rendered nervously extraverted, a physical wreck. Daughter father-complexed.

The third, a professional man, wife deceased, taking libido from an extraverted but exhausted

mother, from his children, and from any extraverted woman who would give him her companionship.

The fourth, a sensationally introverting man, first wife deceased, the second of placid temperament and capable of strong extraversion. One introverted daughter dying of consumption, the other (extraverted), in a state of nervous irritability, precociously over-developed sexually, and fixed by an overpoweringly strong father-complex.

The fifth, a sensationally introverted man, wife normally emotionally extraverted, but bordering on insanity from continued exhaustion, unable to pursue her own development, the children psychologically exhausted, under-sized, morally twisted in attempt to satisfy unknown desires brought to the surface by overstimulation and abstraction of libido by the father.

The sixth, a scientist and research worker, wife emotionally extraverted, but unable to stand the strain of psychologically feeding her mate. The state of affairs complicated by a father-complex on the part of the woman. The children precocious and neurotic. Situation temporarily eased by divorce and by the man finding an uneducated native partner.

In some of these cases the libido taken was used creatively for the benefit of the community, in others the fact that it was taken was due to the man remaining in an infantile stage of development, a condition now known as "Œdipus complexed." In these cases the resulting suffering could in no way be said to be compensated for by the man's output.

It is important to realize that it is not the frequency of occurrence of the sexual act which caused the exhaustion of the partner but the accompanying extraction of libido.

Blake puts the case of the introverted man with an introverted wife in the following passage from "Visions of Daughters of Albion" :—

"I cry Love ! Love ! Love ! happy, happy Love ! free as the mountain wind !

Can that be Love that drinks another as a sponge drinks water ?

That clouds with jealousy his nights, with weepings all the day.

To spin a web of age around him, grey and hoary ! dark !

Till his eyes sicken at the fruit that hangs before his sight.

Such is self-love that envies all ! a creeping skeleton

With lamplike eyes watching around the frozen marriage bed."

The *amount* of libido available is a matter for the decision of the extravert ; it is as necessary that this shall be so as it is that the *use* to which the power is put shall be in the hands of the introvert. To take this right of decision from the extraverted woman is to make of her as much a prostitute as is the introverted man, whose destiny his more extraverted partner may desire to control.

Though libido flow is the concomitant of all true marriages, it is part and parcel of all friendships, and in conversation, and in dancing, in fact in all the relationships of man with his fellow human beings and with domesticated animals, this flow is apparent. The Athenic culture at its highest was built up on the "platonic friendship" which was the exchange of libido between male and male. While this gave an understanding of love, it often

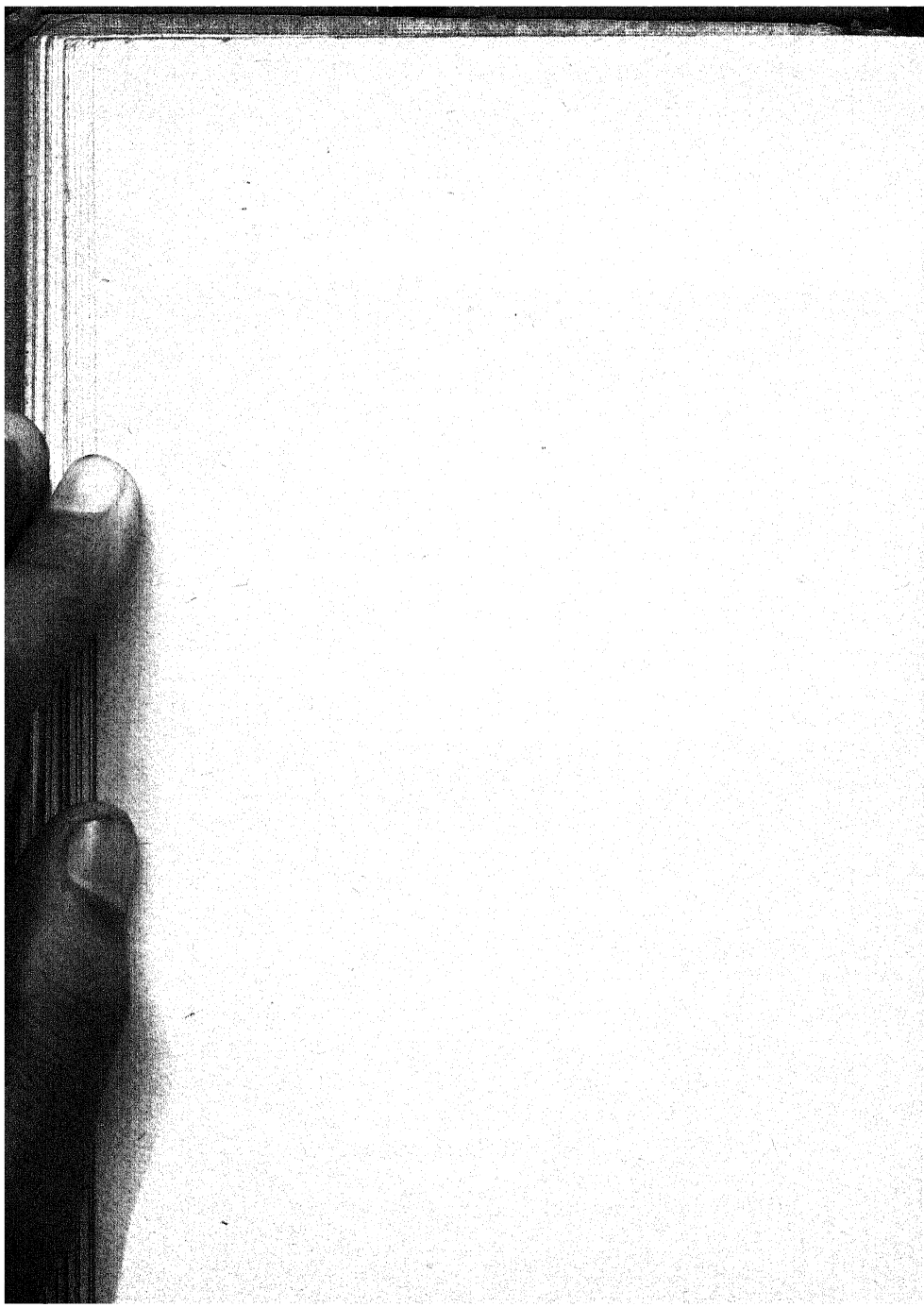
resulted in homosexual practices which no doubt had their effect upon the decline of the Greek States. It raised their intellectual powers to great heights, but ruined their morality. Socrates lost his life in trying to show that the exchange of libido need not be accompanied by immoral acts. The give and take of libido in love should lead to general happiness and the banishment of immorality.

"In my Exchange every land
Shall walk and mine in every land,
Mutual shall build Jerusalem,
Both heart in heart and hand in hand."

BLAKE.

CHAPTER VI

BISEXUALITY AND EDUCATION



CHAPTER VI.

BISEXUALITY AND EDUCATION.

SINCE the main problem in the life of all persons is the achievement of a unity of their personality, it goes without saying that the art of the teacher lies in the skill with which he can get the children under his care to make use of their natural flow of libido by introversion or extraversion, and at the same time to start them on a road which will lead to the adjustment of their ego toward their ideal. The natural instincts of a developing child supply him with a variety of interests in music, art, number and literature. The provision of examples and materials for his work, coupled with guidance in the adjustment of his individual wishes, so as not to interfere with the comfort of the herd, should ensure the growth of a healthy race of free individuals. This requires, on the part of parents and teachers, a knowledge of themselves and on the part of the nation as a whole a demand for a race of real men and women.

What now passes for education is psychological rape on a wholesale scale. The nation desires the slave mind and without doubt it gets it. Teachers are required to extravert violently or strongly, each according to his temperament for several hours

every day, with stick, tongue, elbow or natural authority. The law forbids and punishes rape of the body, but this of the soul passes for education, and the examination results are some of the offspring which result from the attacks. It is, of course, the introverted children who most readily give birth to these premature offspring of the brain. The extraverted children more readily put up a resistance in the form of stupidity or some diseased condition of the body, which exempts them from the attacks, or at any rate renders them sterile until such time as adolescence allows them an escape.

It comes as a surprise to parents that scholarship children are so often a negligible quantity in the affairs of life, but what else is to be expected? Learning at an early age to prostitute themselves to every extraverting teacher, they find the condition first a pleasure, then a habit, and they can ultimately do nothing without the ever-present ever-extraverting taskmaster. The ramifications of this early psychological rape are endless. The attack being definitely sexual, in that it consists of causing a libido flow from teacher to taught, it is often enough instrumental in forcing on the child a period of self-abuse. The disassociation of the psychological marriage from the functional use of the body makes of the marriage partnership in later life a half-hearted and unsatisfying affair. The child psychologically raped looks back all his life with a wish to renew the relationship to a man or woman in the position of a teacher, a bondage from which only analysis can free him. For example, take the case of an aged

professional man who, when his faculties commenced to fail, could think and talk only of the schoolmaster of his preparatory school days who had thrashed him many scores of times. This schoolmaster had, in fact, made a practice of thrashing a number of boys every day of the school term. The resulting psychological anchoring was largely responsible for the failure of the man referred to in achieving happiness in his marriage. Nor did the damage cease here; the father's complex had much to do with the want of happiness in the lives of the next generation. The stick did no harm to the physical body, but the damage done by the psyche of the man that held it, on succeeding batches of children, is beyond all reckoning. The rape is not so apparent when it is made by an extraverted man on the mind of an introverted female child, or by an extraverted woman on an introverted male one, as if the rape is from male to male or female to female, because in these cases there is the added complication of homosexuality, with its conscious or unconscious hatred or jealousy of the opposite sex.

It is a matter of importance to realize that what passes as freedom in education may be, and often is, only the reverse of the rape of the extraverted teacher. A man or woman so completely introverted as to find the extraversion demanded by modern "education" an impossibility, adopts instead the no-cane, no-compulsion idea, which is, of course, as far as it goes, satisfactory, but this change gives an opportunity for the introverted

teacher to draw upon the libido of the children. The schoolroom becomes a turmoil of excitedly extraverting children. The naturally extraverted ones will show a temporary change for the better as a result of the new regime, the introverts will become nervously exhausted and, under cover of freeing the children, the man or woman constitutionally unfitted for psychological rape, psychologically seduces the children. His apparent success with the extraverted children is as harmful as the results with the extraverted men and women, and in his hands it is the introverted children who seek out abnormalities of growth or recurrent sickness as a means of self-protection. What is true of the educational workers is equally true in the case of parents who use their children for their own satisfaction instead of allowing them healthy free growth.

For example, I will take a family in which the relationship of the parents is normal and as happy as can be reasonably expected without the possession of adequate psychological knowledge. The father an introvert happy in his work. The mother an extravert developed on all four sides of her personality, intellectual, intuitional, emotional, and sensational. Of the four children the first was a boy beloved of his masters, winning scholarship after scholarship, but so introverted that he was almost parasitic on the mother and his schoolmaster substitutes. The second an extraverted girl who finding the pressure of the mother's extraversion too great, secured partial release in ill-health, succumb-

ing to St. Vitus' dance. The third child, an extraverted boy, also finding the mother's extraversion beyond endurance, delayed his growth, remaining physically stunted and finding a protection in psychological stupidity. By the time the fourth child, an introverted girl, was ready for its eight-year-old rebirth with the accompanying shedding of teeth, the mother had intellectually and intuitionally become aware of the danger of her own wonderful vitality, and this child was shielded from the extraversion of examination-loving school teachers, and was permitted to develop herself.

Perhaps it is well to point out here that the bias towards introversion or extraversion, whether homosexual or heterosexual, often enough starts before the school age has been reached. A strongly extraverted father may make himself felt, even in the early nursery stage of life, especially if he is called in to help to force habits of regularity or cleanliness upon the child. The extraverted nurse or mother is, of course, more often responsible for the twisted development of the psyche of the child. From the numerous cases which have come to my notice in the last few years I select six for notice here.

The first is of an introverted boy very passionately loved by a strongly extraverted stepmother. This boy at the age of 16 was constantly dreaming of giving birth to babies.

The second is that of an introverted boy who, reared by an extraverted mother in the absence of the father, was at the age of 11 dreaming of amputation in order to make his body more nearly conform to that of a female.

The third is of a young introverted man, whose intensely extraverted father died when he was 7 years old. This young man found himself unable to mate normally, partly owing to his bias towards homosexuality. Not only did he desire to be made love to but, owing to the influence of the father still remaining in the unconscious mind, his preference lay in the direction of the extraversion being made by a male.

The fourth case is that of a girl child whose introverted father in his passionate desire for love had so drawn upon her libido and stimulated her sexuality that, at the age of 12, she was frantically expending herself in extraversion, emotionally to individual playmates, in the form of sadism (cruelty) to younger children and in the destruction of property.

The fifth case is of a 12-year-old girl, an only child, who, for the major portion of every day had the exclusive attention of a strongly extraverted mother. The forced introversion which resulted caused the child to seek to use up her libido in periodical attacks of asthma, a condition of affairs where the lungs return to their pre-birth contraction with the suspension of the function of oxygen absorption.

The sixth case is of a boy of 8, whose extraverted mother had so worked upon his psyche that he could not occupy himself for more than a few minutes at any one thing in the presence of other people. His mind was a complete chaos of sadistic (extraverted) and masochistic (introverted) ideas. His drawings were of daggers, murders and sudden

deaths, his plasticine models of gibbets and beheadings. While his actions led to wounds and self-inflicted suffering which gave masochistic satisfaction after he had discovered that those adults with whom he came in contact were determined not to do the work for him with stick or tongue. Coupled with an intense desire to explore and know (inspectionism, an emotional form of extraversion) there was the wish to be always in the limelight (exhibitionism, an emotional form of introversion). In this case there could hardly be said to be a bias one way or the other, but a general over-stimulation of the dual sided psyche.

The people who intuitively, or, as a result of intellectual understanding, are able to undertake the readjustment of psychologically-twisted children, have to endure much in the initial stages, as repression results in over-extraversion, and the ultimate end, that of producing a normal healthy citizen, has to be weighed against the temporary disabilities of seeing in primitive barbarism, natural, though unpleasant, steps to ultimate civilization. Any school in process of alteration to the free method has to pass through a period of chaos. Children who have for some years endured the old regime, resent the responsibility of seeing to their individual growth, and beg to return to feed upon the libido of the teacher in the same way that a mishandled child will sometimes refuse solid food and try to return for its nourishment to the breasts of its mother, or the jail bird will commit a felony in order to return to his prison.

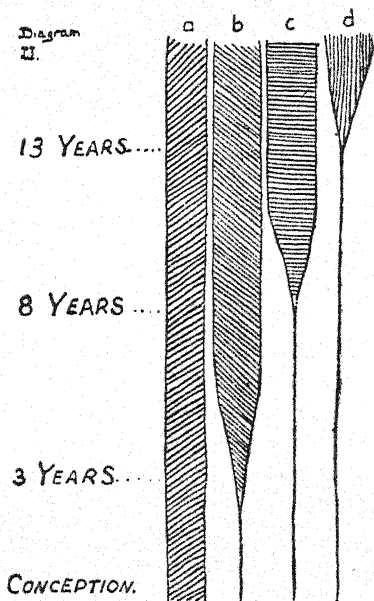


DIAGRAM IV.—Intended to demonstrate the growth of the human mind. The four channels of entrance into and exit from the psyche—(a) sensational, (b) emotional, (c) intuitional, (d) intellectual—are shown at the top of the diagram as of equal development. This is rarely a true state of affairs, and when found it would only be when the individual was well on the way to maturity.

The next step in education is to make possible complete freedom of development with opportunities of recapitulation at all stages. It must be realized that a child is only potentially a civilized human being, that if by identification with the ideas and opinions of adults he fails to live fully the primitive stages of his own development, he will fail to reach the higher rungs of the ladder of life.

No action of an undeveloped personality is immoral, for unless it belongs to a stage below that which the individual has reached it is, as far as more developed personalities are concerned, merely non-moral. Many adults themselves, partially held up in the anal-erotic period of life, express disgust at the natural functions of the body, and in many ways attempt to impose ultra-civilization on quite primitive human beings. Taken from its natural context in that wonderful piece of writing, "The Duties of Man," the following from the pen of Mazzini contains a universal truth: "Do you not perceive that blessing as you do the last step of the ladder by which men must all climb, and declaring the first unholy you cut away our path from us? The life of a soul is sacred in every one of its stages, in the earthly stage as well as in the others which follow; so then, every stage must be a preparation for the next, every temporary progress must help the continuous upward progress of the immortal life which God has kindled in each one of us, and in collective humanity which grows by

the operation of each one of us."¹ No emotion should be shown by anyone in charge of children when faced with their natural interest in the functions of their bodies.

Education based on the new psychological knowledge will allow the idea of Bisexuality and the equality of the sexes to appear in the clothing of the children, varying the garments, not to the sex but to the needs of children in carrying out their various activities.

The natural friendship of extraverted and introverted children of opposite sexes will be encouraged, the resulting libido flow will give them a joy in living for which the homosexual friendships of segregated schools is a poor substitute as well as pernicious in its results. Self-abuse, that refuge of the unhappy, undeveloped, spiritually injured child, will disappear as a means of satisfaction. With fear and ignorance banished, and with the psychological sexual attacks of adults prohibited, there will be a happy willingness to wait for motherhood and fatherhood until the end of adolescence, and the percentage of children born to over-stimulated fear-driven boys and girls will drop amazingly. In building up a new educational system it will be necessary that the stages of development be fully understood by those who set out to teach. To cut out myths and parables and symbolism, as apparently is being attempted in Russia under the Soviet

¹"The Duties of Man," Mazzini, Chapter II. Everyman Edition, Dent.

regime, is as much asking for trouble as is the present-day education of other countries where the inevitable revolution is taking place more slowly. As each side of the fourfold personality develops, the appropriate food must be provided, and suitable facilities given for the expression of them at that level of development, while the question of extraversion and introversion always remains in mind, so that each group can learn through the channel most natural to it.

In the Diary of A. C. Benson, published after his death, there appears this excerpt from his diary when at Eton:—

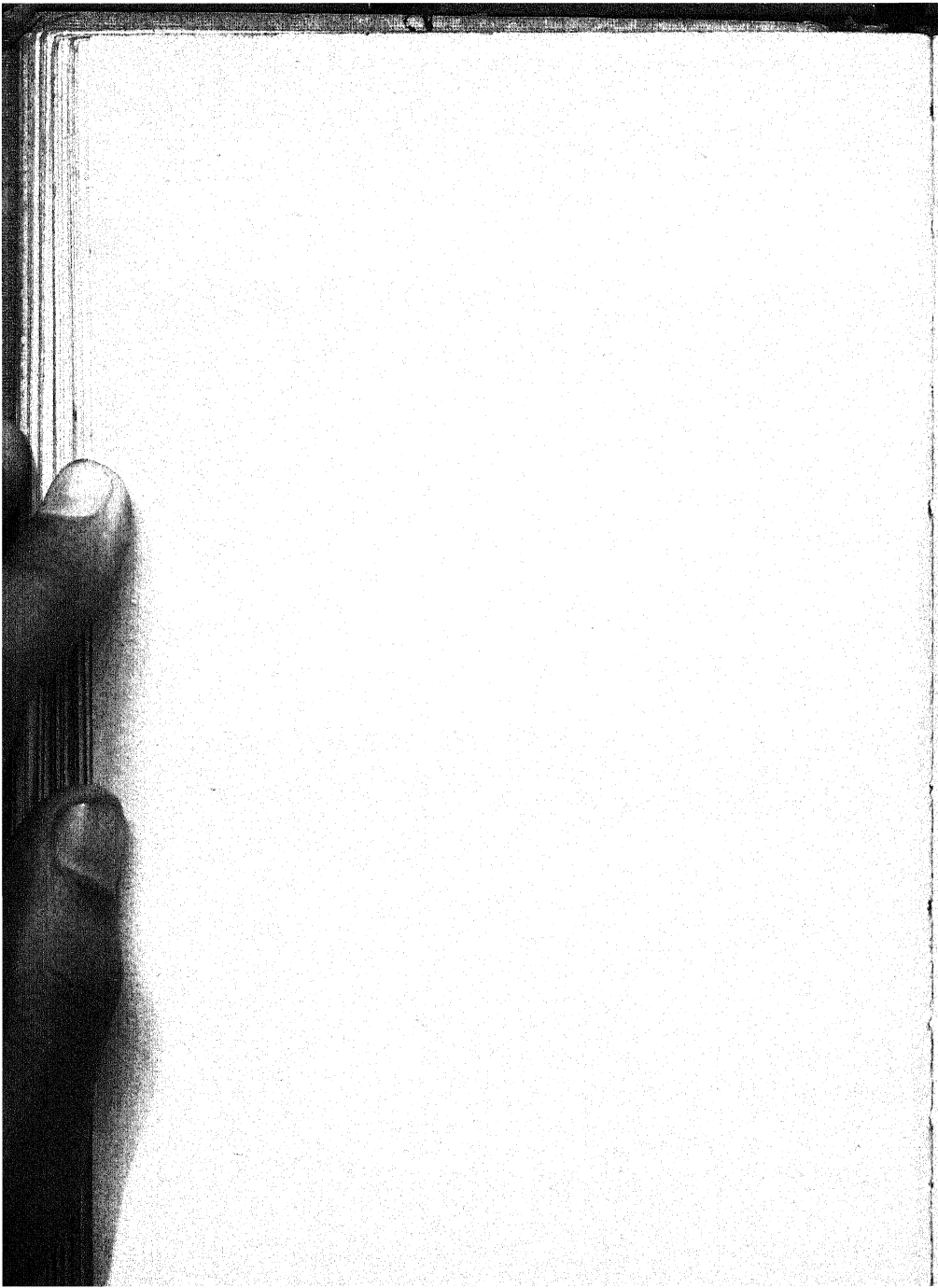
"We do nothing to train fancy, memory, taste, imagination; we do not stimulate. We only make the ordinary boy hate and despise books and knowledge generally; but we make them conscientious—good 'drudges.' What Eton and the 'education' it stands for has done for the sons of the well-to-do, the 'State' education and the church have done for the workers."

The opinion of A. C. Benson is becoming more and more widely held. Now that we have sufficient data available, there can be no need to delay further a bold plunge into the reconstruction period.

An additional piece of evidence that the education of the present day emphasizes the introverted side of our dual personalities is to be found in the appearance of the popular psychology courses which in increasing numbers are being pushed upon the public, both here and in America. These courses are mostly directed to the end of bringing the extra-

version of the individual to the surface, stimulating the hunting spirit at the expense of the creative, and for fitting the individual for carrying out without any qualms the trampling under foot of others so necessary to success in a world of one-sided economics ruled by financial magnates and other power seekers.

CHAPTER VII
BISEXUALITY AND DISEASE



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THE adjustment to introversion of those whose bodies are male, and to extraversion in those whose bodies are female, is a difficult matter and may be the underlying cause of many diseased conditions. The desire to have a male body is very apparent in the thoughts of extraverted female children at an early age, resulting in bad temper and regression to an earlier stage of development, thumb-sucking, asthma and other lung troubles. The same is true in the case of introverted male children. The desire to have a female body is shown in dreams, day-dreams, and symbolic acts and conversation. The clash between the psychological desires and those due to the internal secretion of the reproductive glands causes violent fits of temper or moroseness. In the attempt to readjust, the group of desires centred round the womb in females may be transferred to the lungs or stomach and intestines and be the cause of permanent bronchial or digestive troubles. Recurrent nose-bleeding, hystero-epilepsy, &c., is often found in introverted boys at puberty, implying a clash between their reproductive organs and the desire of the psyche for the body to commence

menstruation. Consumption is a ready means of satisfaction to an introvert who cannot use the libido in artistic or mental creative work, and who either has not a womb to use, or if possessed of one does not wish to use it, or whose desires in that direction are inhibited by attachments to relatives or economic necessity. The specialist in tuberculosis is constantly faced with the situation where the necessity to extravert surplus libido, or the impossibility from economic needs of satisfactorily intraverting it, brings to the convalescent patient recurrence of the diseased condition. The tubercular bacillus taking up the libido gives the source of satisfaction that would come from child-bearing. The need for a resident psycho-analyst at every tuberculosis sanatorium of any size is great, and would lead to a rapid decline in the number of men and women and children who obtain satisfaction in this socially unsatisfactory way.

Freud, Steckel, and many other workers in the field of analytical psychology have pointed out the tendency in unsatisfied adults to seek to fix their libido in ways belonging to infancy, childhood and adolescence when the ways more natural to their age are unobtainable. Chronic constipation is one of these ways, and it is used to satisfy introverted or female desires. In women it gives partial psychological satisfaction for the non-use or inadequate use of the vaginal passage. In introverted men also it gives a satisfaction to the psyche unobtainable by the use of their reproductive apparatus. Naturally, when there is a desire of the psyche for a continuance

of the condition, no new form of medicine can permanently effect a cure which is only obtainable by psychological understanding and readjustment of unconscious desires. The satisfaction obtained from constipation dates back to infancy, at which age the act of defæcation is of very great interest to the child and absorbs almost as much libido as the acts of sucking or eating.

The abnormal laying on of abdominal fat is another means of psychical satisfaction to introverted men who are unable to use up the libido in creative work, and in unmarried extraverted women. The condition supplies some of the satisfaction to the introverted part of the personality which would, if circumstances made it possible, be obtained by child-bearing.

The unwillingness to introvert for the sake of an unborn child on the part of an extraverted mother has very great effect on the child, who often arrives in the world with a feeling of antagonism which may remain throughout life, or with a desire for regression shown in thumb-sucking, crossed eyes, asthma, &c.

Of equal importance as a cause of diseased conditions in children is the reversal of the natural flow of libido due to the actions of parents or nurses or elder brothers and sisters. A naturally introverted male baby made to extravert for the pleasure of adults and adoring sisters, may refuse to grow mentally, refuse to learn to talk, or to take any interest in anything other than necessary food. A naturally extraverted child, say of 5 or 6 years old, refused opportunity to emotionally express itself by a strongly

extraverted mother or father, may decide unconsciously that its development is not worth going on with, and may inhibit its own bodily or mental growth, and may become stunted in body or mentally deficient, or may in speech, sight, or hearing regress to a pre-birth stage of development.

The unhappiness which comes from the pull towards maleness or extraversion against the pull of the body towards use for reproduction, will probably be found to have much to do with cancerous growths. The extraverted married woman who, even if she gives birth to children, is often inhibited from feeding them, leaves that particular group of cells whose business is milk production restless and unsatisfied, and it is more than likely that the variation in the cells to form the new growth is an attempt to get away from asexual reproduction and to obtain in rapid proliferation the satisfaction which should have been obtained from milk production. The biological, psychological approach to the cancer problem is likely to be more fruitful of useful knowledge than the search for causal organisms.

The use of extraversion and introversion of libido in those forms of psychological healing which depend for their action on the healer must be noted. The Gospel story of the woman who had an issue of blood twelve years, and after touching the garment of Jesus caused Him to ask who had touched Him as virtue had gone out of Him, is, of course, a classical instance. Many patients of acknowledged spiritual healers, and of many members of the medical profession who would scorn the title, are healed by

having their flow of libido either inwards or outwards started by the touch of the healer. Some crisis in their journey through life has caused an inhibition of flow, or possibly a time has arrived when a reversal of flow is necessary, and the healer gives or takes according to his power, some cases reacting favourably to the introverted healer and some to the extraverted.

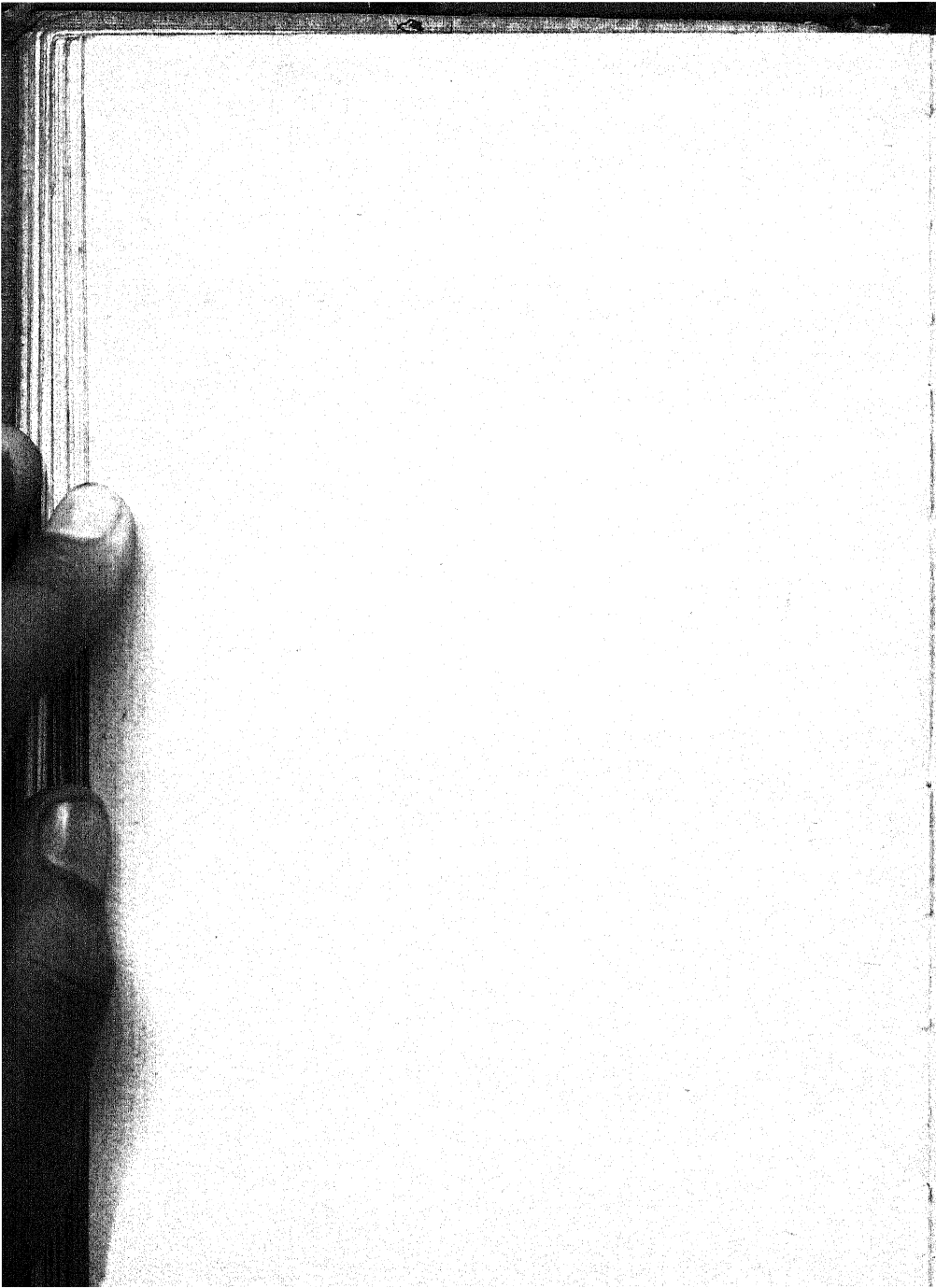
Those who have the care of sick animals, if they are understanding enough of themselves, realize the exhaustion which comes from the flow of libido to or from the animals under their care.

During times of active growth children have very little libido for extraversion and little or no desire to take libido for creative work. There are periods when inhibition of flow in either direction is very apparent, and any attempt to interfere may have serious consequences, but the adult whose love of inertia is so great that he refuses to be extraverted to and is too miserly to extravert, is asking for ill health. To quote Blake again: "Expect poison from standing water." The freedom of disease of children brought up in a medium where no adult forces his libido on them or sucks out their libido, but where they are encouraged to give and take freely to each other, seems almost marvellous to the uninitiated. The usual winter colds, influenza attacks and all the other disabilities so greedily seized upon by children in an unhappy psychological atmosphere have no attraction. Of course children who habitually fly to sickness as an outlet will try on something in that line during the first few weeks of their

arrival, but they quickly take up the attitude of the children more experienced in health and only slip back for a short period after a holiday in old surroundings. Among psycho-analysed or otherwise readjusted adults, there should be the same freedom from disease, or at any rate any temporary deviations from the normal should be given their true psychological cause, laughed at and borne with the minimum of derangement of work instead of being rationalized and worried over.

CHAPTER VIII

BISEXUALITY AND POLITICS



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IN the human being unity, happiness, wholeness, is achieved when there is a balance between extraversion and introversion, and when it is possible to make use of all four channels, sensation, emotion, intuition and intellect, for ingress and egress of libido. Also, in corporations, societies, nations and other various groups into which human beings form themselves, for true happiness there must be even balance between introversion and extraversion, between the creative members of the society and the active and authoritative. Without the play of one on the other there can be no progress. History records some comparatively ideal situations, as for instance the period of Jewish history before the constitution of kings, when the prophets advised and the judges administered. Samuel appreciated only too clearly the lack of unity in the body politic which would result from the passing of authority into the hands of extraverts. The Israelitish kings were on the whole, however, extremely sensible in taking the advice of the prophets (introverts). On the whole the government of the world shows a jumble of psychological misunderstanding with a

predominance of the use of extraversion. Probably a period of violent extraversion is a necessity where any special advance is to be made. The extraverts, grimly static or extremely reactionary, but feeling all is not well, supply the libido which makes the birth of a new world possible.

The feminist movement in its early stages had to show very violent extraversion, but the extraverted fighters could only secure equality, that is, obtain for females what many men would gladly surrender. It will be the introverted woman who will assist in bringing to birth a civilization worthy of man's present knowledge. The present situation in Italy is one of violent extraversion on the part of the Fascists. It appeared at one time that Mussolini and his followers were out for lust of power, but curiously enough the choice of a patron saint of the movement shows that the feeling towards Italy is one of love. No better example of what I have already mentioned, everyone's ideal being that which is not apparent in their own character, could be found than the choice of St. Francis of Assisi as a patron saint. Had the sexual embrace of Italy been one of lust, the patron saint would have been one who expressed all the extraverted character shown in the actions of the Fascists. In the womb of Italy there must now be growing up offspring which will surprise those who are probably justifiably exercising their rights of fatherhood. An Italy in turmoil, trying to apply in economics, politics and religion for the benefit of another class the political and economic shibboleths of a dying

age would have added to the distress of Europe, but the sudden extraversion should usher in the new age. History will record whether the Fascists will strangle the children born to them if they prove not to have the characteristics they expect, or whether, having done their share, they will leave to the introverts the rearing of the infant, giving only such protection and aid as their nature renders them able to give.

The Russian revolution has, as yet, as far as one can see, produced nothing new. Centralization is a regression to family rule, and not a step forward to wider freedom. The Soviet banking system is the same as that which was taught by the nineteenth-century England to the whole world, only it is worked by officials for the benefit of the Republic. The religion of the people probably remains as it was.

If we think of the life of a nation in the terms of a single family, the partners acting and reacting on one another, then our English national life shows on the whole an appreciation of the general benefit to be derived from a placid conjugal existence. There may be bickering and occasional fits of temper, but the national home has rarely been broken up by divorce or revolution. The children are taken as a matter of course, and life's necessary readjustments are made when necessity arises, which being interpreted means that in all probability we shall take the new age, the child which is to be born, as a matter of course, adapting our machinery of government to fit in with the new expression of truth, changing our money system to

make available for all our potential power of production, restating our religious beliefs in the light of the new psychological understanding, changing our parliamentary machine so that the introverts can consider the problems that arise, and the extraverts take action thereon with special relation to the needs of the moment, giving a place to the further four types into which human beings are divided after the primary biological division with which this book deals. The need of the moment is to conserve the libido which might be expended on war so that it may be available for constructional work. Without the support of the extraverts the child so full of promise may be stillborn.

THE END.

GLOSSARY OF TERMS.

Affect—The damming up of libido which follows cognition prior to the act or conation.

Bisexuality—(Psychological) Bipolarity. The presence in each individual of the psychological attributes, instincts and desires generally attributed to males and females respectively.

Bipolarity—The power of extraverting and introverting libido, also used as a synonym of bisexuality.

Conation—The action or impulse towards action which follows the damming up of libido as affect.

Cognition—The mental process by which the ego perceives a stimulus received through one of the four functional channels, sensation, feeling, intuition and intellect.

Extravert—A person whose psychological sexual balance is in favour of the discharge of libido.

Extraversion—The outward flow of libido towards or into a person or object.

Emotion—Sometimes used as a synonym of affect but better reserved for the affect resulting from feeling.

Feeling—One of the basic psychological functions. The channel by which emotion is perceived by the ego.

Hermaphroditism—The possession of parts of the reproductive apparatus both of a male and a female. Psychological hermaphroditism is sometimes used to express the idea of psychological bisexuality.

Heterosexual—The desire to satisfy the love life by extraversion to or introversion from a person physically of the opposite sex.

Homosexual—The desire to satisfy the love life by extraversion to or introversion from a person physically of the same sex.

Intellect—One of the basic psychological functions. The channel by which abstract thought is perceived by the ego.

Introvert—A person whose psychological sexual balance is in favour of retaining and receiving libido.

Introversion—The inward flow of a person's own libido or that extraverted from another person or object.

Intuition—A basic psychological function. "It is that psychological function which transmits perceptions in an unconscious way" (Jung). The channel by which the language of pictures, music, myths, parables and poetry are perceived by the ego.

Libido—The spiritual or psychical energy present in all living cells and accruing as a surplus as a result of co-operation in multicellular animals.

Masochism—Sexual enjoyment of mental or physical pain, usually inflicted from without; the counterpart of sadism. (Ernest Jones.)

Projection—Ascribing to another person or object attributes and ideas, which in reality are connected with the mental processes of the individual projecting, but are not perceived as being so. The essential foundation of all religions.

Psychology—The science of the human mind or soul and its activities and capacities.

Rape—The seizure by a violently extraverting person of another, generally associated with forced coitus, but probably having more evil results when the attack is purely psychological, and when the underlying motive is only discoverable by analysis of the unconscious mind.

Rationalization—The inventing of a reason for an attitude or action the motive of which is not recognized. (Ernest Jones.)

Sensation—One of the basic psychological functions. "Sensation or sensing is that psychological function which transmits a physical stimulus to perception" (Jung).

Sublimation—The deflection of the energy of a sexual impulse to a non-sexual and socially useful goal. (Ernest Jones.)

"Son of God"—The individual ego resulting from the interaction of the spirit or libido of the individual and the universal spiritual force or "Father."

Sadism—Sexual enjoyment at the infliction of bodily or mental pain; the counterpart of masochism. (Ernest Jones.)